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ABSTRACT

Although often outnumbering Anglos in the Southwest, Mexican Americans and American Indians have not been covered historically, linguistically, or culturally. Instead, the emphasis in schools has been placed on Anglo and European history and culture, either ignoring or villifying these minority groups. To change this, the report included a suggested social studies outline for Southwestern schools, resource bibliographies, audiovisual sources, and periodicals to teach Mexican American history and culture. (KM)

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"ETHNICIZATION OF SOCIAL STUDIES IN THE SECONDARY SCHOOL: THE 'BROWNING' OF AMERICA"

by

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This treatise like Gaul, is divided into four parts. Each revolves about certain interrelated questions which probe various probelm aspects of social studies instruction. The scope is limited to the southwest because it is the historic focal point of the inconsistencies which will be indicated. Part one is a consideration of history-making in particular and how it affects social studies. Parts two and three assess the historic relationship between the dominant ethnic groups in the southwest, the way the respective histories* of minorities have been presented, and what should be presented in social studies. Part four consists of a plan of operation to ethnicize the secondary school social studies curriculum.

I

The practitioners of the art of history-writing have been an important factor in history-making, and consequently in shaping attitudes perpetuated in Secondary School textbooks. Operating under the illusion that they had arrived at a scientific methodology, doctrinaire and dogmatic history was produced by these historians who were conditioned by their own culture form which it was impossible to detach themselves and which dictated what they would discover and write.

Unfortunately, these history-makers, who are still with us, are also ethnocentric. American (that is to say United States) history has been written from the Anglo-Saxon vantage point. Some years ago, at a symposium on American regionalism held at the University of Wisconsin, papers were read on the historic regions like the Old South and the Pacific Northwest. It was notable that the Spanish Southwest was used as an example of subconscious regionalism. The oldest cultural region in terms of history, architecture, painting, and language was the newest in Anglo-America. Today even within the specialized Western

*In this study, history as a term is frequently used to include all of the facets of culture presented in social studies instruction.

Historical Association, the orientation is that of the Anglo history of western America with occasional references to the old Spanish Borderlands. (This I refer to as the Cowboy-and-Indians approach to the West and Southwest.) For years the Southwestern Historical Quarterly published articles on the Southwest which meant the history of Texas. Others broadened the scope of the Southwest to include the Santa Fe Trail from Missouri to New Mexico; and still others debated whether or not California was part of the Southwest or the Far West. Then there was the Boltonian school[2] of historians who recognized the Spanish areas from Florida to California. Still history consisted only of the western extension of eastern Anglo-Saxon America.

Paul Weiss in his book History as Written and Lived asserts that historians even often make--not just record--history. In other words, there is history and that which transpired in the minds of historians which was written and is read and taught. This certainly was the case in the recording of the history of the Southwest: [3] Anglo cultural ethocentricity diminated those who prepared Social Studies textbooks. And through Social Studies textbooks, these attitudes--basic reflections of the philosophy of the aforementioned history-makers-- are perpetuated as they are transferred to children.

II

With the early contacts between ethnic groups in the 1820's the brown races were classified as inferior by the white.[5] Later, after 1848, they quickly became peoples without histories. Despite the fact that for decades the Spanish-speaking people and Indian peoples either comprised a majority or a substantial minority, their histories continue to be not to be taught in Social Studies classes in the public educational systems of the Southwest.[6] (In fact, in New Mexico, to gain statehood, a high degree of Anglo-cization was required-which was not achieved until the twentieth century). Even today, in the school district with a school population of 85% Spanish-surname, 5% Indian,

and 10% Anglo to be using history textbooks of 700 to 800 pages of which only 40 to 50 pages pertain to Indian and Mexican heritage. Neither is Spanish seriously taught. In one high school in New Mexico, Spanish--the native language of 80-85% of the children--is even listed as a foreign language. The same case prevails in other school districts from east Los Angeles to San Antonio, Texas because of the subconcious but persistent goal of Americanism to blend all into the white ethnic melting pot.

What then is taught? Look, for example, at the New Mexican social studies curriculum, a state with the greatest proportion of non-white constituents. Only twice in twelve years do Mestizo and Indian students approximate studying their history. Instead, in grades one, two and three, minority children learn about esoteric things like Washington's Birthday, living in Norway, and a Japanese family at mealtime. (These are not in themselves unacceptable. It is only when they become the sole information taught that they become out of perspective.) In grade four, for the first time the four New Mexican cultures are introduced--and inadequately at that. Not until the seventh grade are they again exposed to New Mexico; but, unfortunately, the view is panoramic and does not present Mestizo history but in passing. (Indian history continues to be overlooked.) The remaining five years of social studies instruction are a study and reiteration of white, Anglo-Saxon America. What happened to the Indian cultures, and Spanish-speaking people who date from the days of the Aztecs? And what about the history of the Mexican-American people living within the borders of the United States after 1848 down to the present? Why are not these repressed areas also taught?

Unfortunately in 1848 the peoples of the southland lost their history and gained that of the conquering Anglo-Saxon. And the history that was recorded after 1848--and continues to be taught--was not that of the Indian and the Mexican-descent peoples. Imagine how ironic it must be for Indians to read

that Columbus "discovered" America when Pueblo culture dates back to 10,000 B.C. How must Indians feel when they learn that their children are taught that leaders such as Pope, Victoria, Geronimo, and others, who led the resistance against the Spanish and Anglo invaders, were renegades. Again, the United States like the European powers never recognized the Indians' legal rights to the land which they used. An excellent example of this particular problem in our time is the Taos Pueblo Blue Lake imbroglio. The subsequent struggle between the Indian and the land-hungry Anglo with his occupation armies is presented only as something necessary in the Winning (i.e. civilizing) of the West. Today, the Indian is the only minority for which the Federal government maintains a separate ethnic policy. In other words there are United States citizens and there are Indians. Can you imagine the nation tolerating an Irish Policy, or a Jewish or Afro-American Policy? Absurd, is it not. Nevertheless the Indian was singled out for reservations and Indian schools; and, until recently, tribal funds were administered by the federal government (which I understand were invested in U.S. government savings bonds.) This is reminiscent of the government's World War II Japanese-American policy.

About two decades ago the government developed what it called its termination policy which was supposed to free the Indian from federal control and grant him (!) full rights with other United States citizens. An end to that policy was debated in Congress last year; and subsequently another has been offered under which self-determinism is supposed to be assured. But still, Indian culture is not taught through the educational institutions which are pledged to serve Indians. I wonder if it has occurred to anyone else that the Pueblo Indians might find their role, as maintained in the traditional slanted history, to be a complete anathema? The Indians, like the Spanish-speaking people continue to be denied their history. It must also be incorporated.

Because for about 120 years throughout the Southwest there was compatibility--compatibility based on acquiescence. The Spanish-speaking were required to learn English to survive under the new Anglo system to be able to communicate with the newcomers. (The Spanish-speaking were required to become sufficiently Anglo-cized for New Mexico to become a state instead of remaining just a territory.) They did not control schools, newspapers, political offices and other similar institutions. And, consequently, attitudes were (and are) perpetuated through institutions at the expense of the Spanish-speaking people and the Indian. In social studies textbooks presently used, historical points-of-view continue to reveal unconscious bias as a "we" They" relationship is presented: "The Indians believed that this land was theirs, and to protect it, they fought and died in wars with the white man." But this compatibility no longer exists; for we work under different assumptions and premises. Textbooks (and the curriculum) which perpetuated historic, institutional racism are no longer acceptable. Throughout the Southwest educators are preparing Social Studies multi-media which more accurately present, in addition to the dominant culture, the Mexican-American and the Indian. The moment in educational history has arrived for the parents, teachers, and school administrators of the five states of the Southwest, which belonged to Mexico, (Aztlan), the seat of Mestizo and to Indian cultures, institute a curricular "Browning of America."

III

What then is to be presented in the revised curriculum? As ethnicization is discussed, repeatedly the question of resources comes up. Is there indeed a paucity of information to be incorporated? Of course not. What is proposed is that the emphasis be changed and that existing social studies materials be updated. Let's look at this approach in the instance of Chicano materials.

Colonial Mexico was rich with cultural heritage which should be taught; for why should school children from all three cultures be deprived of the knowledge

of the civilization from which the Chicanos descend. They should be taught about great people like the Aztec poets; Sor Juana Ines de la Cruz, perhaps the finest poetess of the Americas; and playwright Pedro Ruiz de Alarcon--to mention just several examples. Furthermore, the Mexican as well as the Spanish aspects of history should be written into texts--not just the romantic Spanish conquistadores and tales of Cibola and Gran Quivira. Then there is the Independence Period: Why should Mexican descent children study about just the Spirit of 1776 when they are part of a people which had its own independence movement with its own heroes? Great leaders like Fathers Hidalgo and Morelos, and Vicente Guererro and Guadalupe Victoria should be recognized. Benito Juarez--even though he is a post-1848 figure--should be held up as a success figure to be emulated.

It is extremely important for Mestizo and Indian children to learn of the cultural contributions of Indians and Mestizos to the culture of which they form a part. It is also imperative that they read of the Mestizo culture which developed over the centuries of Spanish rule. While the Southwest was explored by the Spanish conquistadores, Spanish identification and colonization was superficial at best. The Spanish veneer was quickly absorbed by a distinctly Mexican culture in California, Texas, and New Mexico which grew out of the miscegenation of the Spanish and Mexican Indians, borrowing elements from both civilizations. In fact, leading settlers in New Mexico were married to Tlaxcaltec women, were Mestizos passing themselves for Spanish, and were full Zacatecan Mestizos. They did not-contrary to popular belief--marry Pueblo Indians but instead "adopted" captured or bought Apache, Kiowa, and Pawnee women and children from the plains tribes purchased from the Utes and Comanches. These people were called genízaros who were used to settle towns like San Miguel del Bado, Abiquiu, and Tome. Pueblos like Los Angeles and San Jose likewise were settled by Mestizo people. And by Independence in 1821 they were about a third of the population in New Mexico. The essence of the theories of Mexican philosopher

Jose Vasconcelos who labeled the Mestizo as La raza cosmica is recognition of his achievements.

Innumerable Southwestern post-1848 historic figures have been ignored: Father José Antonio Martínez, educator and civic leader; José Gonzales, genizaro governor of New Mexico; Ezequiel C. de Baca, first Spanish-speaking governor of New Mexico; Colonel Francisco Chaves, 19th century defender of the lower classes and the first Superintendant of Public Education in New Mexico, and many others. New Mexico has had other "romantic" badmen than the gabacho* Billy the Kid. The exploits of outlaws like Vicente Silva and Sostenes L'Archeveque would have made Billy the Kid look like a choirboy. In modern times, again, there are many who deserve recognition as outstanding representatives of La raza: Dennis Chávez, U.S. Senator from New Mexico; Joe Martínez, World War III Congressional Medal of Honor winner from Taos, New Mexico, to mention just several.

Thematically, again, in California, Southwesterners have been shortchanged. How many textbooks explain the penitentes and their moradas, and the reasons for their existence? What about the landgrant problem? And how many textbooks tell of post-World War II Organizations which range from the G.I. Forum and the LULAC's to recent groups like MECHA and UMAS and the Alianza de los Pueblos Libres under the direction of Reies López Tijerina and José Angel Gutierrez' La raza unida political party? Why are Mexican and Indian fiestas not official holidays instead of just devices to attract tourists.

The proper role of politico-social education is difficult to delineate. Nevertheless, young people should be informed why revolutionary leaders like "Pancho" Villa and Emiliano Zapata have been selected as symbols in the southland social revolution. They should learn of the new art and literature that is being

*This term is a pejorative one which first referred to French migrants who wandered in from the Northeast. Today, it usually refers to an Anglo, especially Texans.

created: Cleofas Vigil of San Cristobal, New Mexico who writes and sings alabados, Rudolph "Corky" Gonzales, of Colorado, the author of "I am Joaquin," and Chicano by Richard Vasquez. There are cuentos or short stories from Northern New Mexico compiled by Professores Sabine Ulibarri and Juan Rael. Throughout Aztlan, people in the barrios compose and sing corridos which, again, reflect their cultural values.

While most artists work within tradition--i.e. art created by and for the elite--the market of rich collectors and museums--Chicano artists are taking new philosophical directions. They are studying pre-Columbian and Mexican public art. Group consciousness and shared ideas are part of this new attitude. Highly abstract, intellectual, de-humanized art has been abandoned in favor of producing humanized art. They are trying to be part of the community because in the past the Chicano people did not find art to be relevant to them. And likewise there must be an appreciation of Indian art.

The entire idea of Aztlán, the new outlook, must be explained to children. What we are talking about is the political socialization of children or the formulation of a new mentality in the people which expresses pride in its cultural heritage. And this can only be accomplished by controlling institutions, one of which is education.

IV

The Plan of Operation is designed to study the contributions of the Mexican-American to United States culture and society, to promote better understanding among all Americans to end alienation, and to create a greater feeling of pride in Mexican-Americans for their heritage. This Plan presents the specifics of how the above are accomplished.

A. TOPICS TO BE COVERED IN SOCIAL STUDIES ORGANIZED IN A SUGGESTED OUTLINE:

I. Pre-Columbian Civilization
   Peoples of the Southwest
   Peoples of Mexico

II. Spanish Exploration and Colonization
   The SE United States
   The SW United States
   The Far West United States

III. The Mexican Northern Frontier
Government System
Economic System
Mestizaje

IV. Settlement Pattern of Southwest as of 1848
Mexican People
Indian People
Cultural Conflict

V. U.S. Manifest Destiny
Texas Rebellion
President Polk
War with Mexico and Treaty of Guadalupe Hidalgo provisions

VI. Consequences of the War
A new minority
Land grant problems
Statehood problems
Assimilation into the Melting Pot
Cultural conflict

VII. Twentieth Century through World War II
1910 Mexican Revolution and Mexican migration
Art of Mexico and the Southwest
Music of Mexico and Southwest
Barrio settlement patterns
Discrimination
Mexican-Americans in World War II

VIII. Since World War II
Braceros and Green Card Holders
Minorities within the Class System
Mexican-American in the U.S. economy
Politics of Mexican-Americans
Mexican-American Family
Urbanization and the Mexican-American
Americanization of the Mexican-American
The Black and Chicano Revolutions
Chicano Student Movements
Ethnic Ideologies
Minorities and Poverty Programs
Organizations - i.e. LULAC, GI Forum, MECHA

B. RESOURCE BIBLIOGRAPHIES FOR TEACHERS FOR THE PROPOSED PROGRAM

A number of bibliographies have been prepared which may be used to acquiring sources of information for Social Science teachers' use and for library acquistion. Any several of the following will suffice initially:

A Concise Bibliographical Guide on Mexicans and Mexican-Americans (The Hispanic American Institute, 100 East 27th Street, Austin, Texas, 78705

Altus, David M. (Comp.) Mexican-Amrerican Education, A Selected Bibliography, Supplement No. 1 (ERIC., New Mexico State University, 1971).

Barrios, Ernie, Bibliografía de Aztlán: An Annotated Chicano Bibliography, Centro de Estudios Chicanos Publications; San Diego State College, 1971, 157 pp.

Books on La Raza and the Chicano Struggle, Granma Books, 2509 Telegraph Ave., Berkely, California 94704

Chicano Bibliography (California State College at Long Beach Library; Long Beach, California, 1970

"Chicano Resource Materials Prepared for the Chicano Studies Institutes to be held in Summer, 1970, 1970 in Aztlán," Montal Systems Inc., Suite 600, 1522 K. Street N.W., Washington, D.C. 20005

Grebler, Moore, and Guzmán, THE MEXICAN-AMERICAN PEOPLE: THE NATIONS SECOND LARGEST MINORITY (The Free Press: New York, 1970), pp. 777. This study, published in 1967, identifys nearly all books, articles and theses on the Mexican-American.

Hedman, Kenneth W. et. al. "Mexican-American Bibliography: A Guide to the Resources of the Library at the University of Texas at El Paso," (UTEP Library; El Paso, Texas, 1971), 35 pp.

Nogales, Luis, et. al. The Mexican-American A Selected and Annotated Bibliography (Stanford Bookstore; Stanford University, 1971) 162 pp.

Segreto, Joan, (Comp.) Bibliografía: A Bibliography on the Chicano, ERIC Document Reproduction Service, P.O. Drawer O., Bethesda, Md. 20014

According to the Plan of Santa Barbara, there are approximately 585 titles or library resources providing material relating directly to the Mexican experience. There is an abundance of indirectly supporting materials like books and periodicals on all aspects of the United States, Southwest and Mexico's history, geography, sociology, art, etc.

C. AUDIO VISUAL RESOUCES

A number of audio visual resources is available. Information on the La Raza filmstrip series can be obtained at Southwest Council of La Raza, 11 West Jefferson Street, Phoenix, Arizona and Multi-Media Productions, Inc., 580 College Avenue, Palo Alto, California. Also the University of Texas at El Paso has published a bibliography of Chicano films for rent.

CHICANO. Documentary by KPBS-TV which interviews Chicano leaders. McGraw Hill, 1714 Stockton Street, San Francisco, California 94133

DECISION AT DELANO. Documentary on Cesar Chaves efforts. 26 minutes in color. Available through United Farmworkers Organizing Committee, Delano, California.

ENRIQUE. 24-minute documentary film. A true story on prejudice and indifference of Texas schools. Contact: Houston Wade, 162 Ray St. North, Hamilton, Ontario, Canada.

HARVEST OF SHAME. Shown on CBS-TV. This Edward R. Murrow report shows the exploitation of millions of migratory farm wokers in the U.S. B & W, 58 min. Contact: United Farmworkers Organizing Committee, Delano, California.

HUELGA. Early organizing efforts of the United Farmworkers Organizing Committee in Delano, California. King Screen Productions, 1965. 50 min. Rental $35

HUELGA MARCH. Records the UFWOC march from Delano to the state capitol in 1965. 379 Bay Street, San Francisco, California 94133

I AM JOAQUIN. Historical perspective of the Chicano in society. Descriptions of the Revolution of 1910, César Chávez and the farmworkers marching, Chicano students demanding relevant education and community organizing. Contact: Canyon Cinema, Co-op, Industrial Cinema Bldg., Sausalito, Ca. 94965

LOS SIETE DE LA RAZA. A film about the oppression of the Latino-Chicano-community in the Mission district of San Francisco and a revolutionary committee called Los Siete. 30 min. Contact: Newsreel, 1232 Market Street, San Francisco, Ca. 94102

NORTH FROM MEXICO. Based on Carey McWilliam's classic study of Chicanos in the Southwest. Available: Greeenwood Press, Westport, Conn.

SALT OF THE EARTH. A Strike by Mexican-American workers in a corporation-owned zinc mining town. A moving tribute to the dignity and strength of working men and women. 94 min.

MEXICAN-AMERICANS: The Forgotten Minority chronicles the battle for cultural preservation and group identity by Mexican-Americans in the South-western states.

THE LAND IS RICH. A brief history of social and political conditions of Cesar Chavez United Farm Workers Organizing Committee.

MEXICO: The Frozen Revolution is a film that analyzes the socio-political reality of Mexico. TWCG, P.O. Box 4430, Berkeley, Ca. 94704

NOSOTROS VENCEREMOS. A film made as an organizing tool for the United Farmwokers. 11 min. Rental $10 TWCG, P.O. Box 4430, Berkeley, Ca. 94704

REQUIEM. First film made by a Chicano on Chicanos. It pertains to the August 29, 1970 Chicano Moratorium in Los Angeles. David Garcia, 36 min. Rental $95. TWCT, P.O. Box 4430, Berkely, Ca. 94704

D. Magazines

Con Safos: Reflections of Life in the Barrio
Con Safos, Inc.
P.O. Box 31085
Los Angeles, California 90031

El Azteca
701 Santa Getrudis
Kingsville, Texas

El Grito
P.O. Box 9275
Berkely, California 94719

El Leno
El Leno Publications, Inc.
Chicano Department
San Deigeo State College
San Diego, California

La Voz de Aztlan
St. Mary's College
P.O. Box 315
Aztlan, California 94575

Regeneracion
P.O. Box 54624
Los Angeles, California 90054

Aztlan
Mexican Awareness Center
University of California at Los Angeles
Los Angeles, California

E. STAFF

For the most part, the Social Science Staff can revise the existing curriculum. (Ideally, one or more of the Social Studies staff should attend one of the summer institutes designed specifically to instruct teachers in your area.) But, because of teaching loads often are already substantial, as resources permit, the administration may want to employ a teacher accredited in one of the Cultural Awareness, bilingual/bicultural programs to assume the responsibility for this ethnicization.